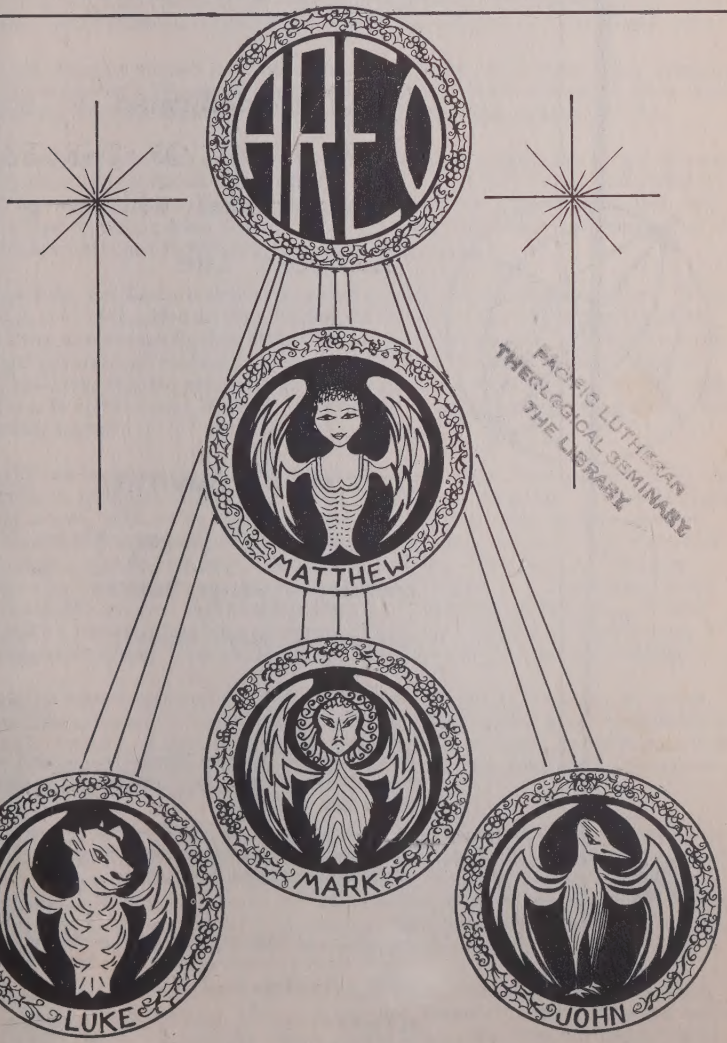
American Review of EASTERN ORTHODOXY



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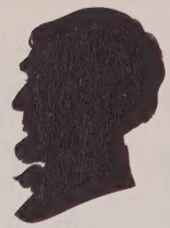

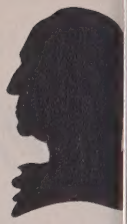

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1957 in review

rincipal public religious events of 1957 can be grouped under evangelism, union move-
, ecumenical conferences and expressions of attitudes relative to racial segregation.

al Church membership showed its customary rate of about 3% increase. This compares
ably with the estimated 1.7% population increase; the only cloud of doubt on these ratios
the extremely probable inaccuracy in reported statistics from religious bodies.

int this up, examine the rough estimation peculiar to some bodies. The larger groups,
; the twenty branches of Eastern Orthodoxy in the U.S.A.,report their membership in
housands. One of these has raised its figure from 440,000 to 760,000 in the last two
; another raised its figure from an even million to 1,150,000. The grand total for all of
stern Orthodox Churches is 25% higher than two years ago.

er religious body, not Eastern Orthodox, added a million to its previous figure a few
ago and this year they added an even 100,000. In the entire list of 268 denominations
eporting) there are enough figures of this kind to put a serious limitation on the value
precise and accurate percentages of increase that may be based on them. Even an
million slipped into reports means an additional 1% in the reported total membership
the churches. In spite of this, however, it does appear that churches are growing. How
s the unknown answer.

erence to Church membership, the U.S. Census Bureau, which had been pressured into
ing a question on religious affiliation from the 1960 census, released the results of the
e survey of March, 1957. At that time, the question had been asked and the answers
entirely voluntary. The tabulation indicated that 96% of Americans over 14 years had
gion, 3% had none and 1% refused to answer the question. Two out of every three
ed themselves as Protestants; one in four as Roman Catholic - a projection showed
this that 79,000,000 persons regard themselves as Protestant; 30,700,000 as Roman
lic; 3,900,000 as Jewish; 3,200,000 as having no religion; 1,500,000 as having some
types of religious beliefs. This gives a grand total, over 14, of about 118,500,000.

958 Yearbook of American Churches places the grand total of membership as about
5,000(these figures based on answers to questionnaires submitted to the various bodies
U.S.A.). As a sidenote, it must be mentioned that figures from all, except Roman Cath-
piscopal and Lutheran, only include those over 13 years. The other bodies mentioned
porate all members, regardless of age.

ting the figures of the Yearbook, the Presbyterian Life (magazine of the Presbyterian
h in the U.S.A.) stated that actual Church membership totals 129,300,000. Their report
ased on a survey, made by them, which included ALL baptized members, regardless of
his is an adoption of the methods used in Census taking by the above-mentioned Roman
lic, Episcopal and Lutheran bodies). According to this report, only one-fourth of the
women and children in the U.S. are unaffiliated with some church.

ation studies, from a religious belief or affiliation standpoint, are included in a book
hed in 1957 by the United Nations: 'The Demographic Yearbook, 1956'. This was com-
by the statistical office of that organization. According to this book, the world popula-
increasing at the rate of 43,000,000 per year - this will bring a projected world pop-

ulation of nearly 5,400,000,000 by 2000 A.D. (Twice the present total). The study included almost 200 separate areas in the world, comprising 90% of the total population. The fastes growing areas are Latin America, Africa, Southwest Asia, Oceania, North America, U.S.S. and Europe in last position. Europe's rate varies from 20%-33% of the individual rates of the other areas mentioned. The report summarized the population into age percentages: 34% under 15 years of age, 58% between 15-59 years of age, 8% over 60 years of age. Pro estant Scotland, England, Wales and North Ireland (taken as the group 'United Kingdom') ha the largest percentage of school age children attending school - 95%; Roman Catholic Por ugal sank low to 41%; so also in the Dominican Republic - 34%; again in Bolivia - 28%; an lowest of all, Moslem Turkey - 27%; Japan and the U.S.A. ran in the above 80%.

Listing only the predominant groups, by country, a few of the listings given in 'Demographi are here furnished:

Canada: - Catholic, 6,260,547; Eastern Orthodox, 172,271; Protestant, 7,081,300; Jewish, 204,836.

Mexico - Catholic, 25,329,498; Protestant, 330,111.

Argentina - Catholic, 14,880246; Eastern Orthodox, 66,217; Jewish, 249,330; Protestant, 310,633.

Brazil - Buddhist, 152,572; Catholic, 48,558,854; Eastern Orthodox, 41,156; Protestant, 1,741,430; Jewish, 69,957.

Bulgaria - Catholic, 6,035,011; Eastern Orthodox, 5,987,535; Moslem, 938,418.

Finland - Catholic, 1,723; Eastern Orthodox, 70,040; Protestant, 3,842,815.

East Germany - Catholic, 1,900,092; Eastern Orthodox, 7,619; Protestant, 14,091,252.

West Germany - Catholic, 21,600,049; Eastern Orthodox, 48,151; Protestant, 24,358,794.

Greece - Catholic, 28,430; Eastern Orthodox, 7,472,559; Moslem, 112,665.

Ireland - Catholic, 2,786,033; Protestant, 157,516.

North Ireland - Catholic, 471,460; Protestant, 889,461.

Netherlands - Catholic, 3,703,572; Protestant, 4,076,449; Jewish, 14,346.

Norway - Catholic, 4,753; Protestant, 3,245,814.

Switzerland - Catholic, 1,987,614; Protestant, 2,655,375; Jewish, 19,048.

Yugoslavia - Catholic, 5,383,000; Eastern Orthodox, 7,011,000; Protestant, 148,000; Moslem, 2,083,000.

Asia - (6 countries are here grouped for brevity - ED) Moslem, 56,136,400; Hindu, 306,762,000; Buddhist, 24,291,000; Christian, 27,155,000.

Africa - (22 countries are here grouped for brevity - ED) Moslem, 50,836,000; Catholic, 9,458,000; Protestant, 6,959,000; Copt, 1,500,000; Hindu, 332,000.

Australia - Catholic, 2,061,986; Eastern Orthodox, 74,760; Protestant, 5,829,442; Jewish, 48,439.

New Zealand - Catholic, 265,000; Protestant, 1,440,000.

● NOTE: All of these areas have not only minority religious groups, but also some native religions, which are not summed up in these totals. - ED.

ing to the U.S.A., a quick look at Church building construction reveals, from depart- of Commerce and Labor reports, an all-time record for 1957, with $868,000,000 w buildings erected for church and synagogue use. The new record surpasses that e previous one (1956) by $100,000,000. No facts were shown as to how many church ces were included in this total, but it can be safely assumed that several thousand churches were built in 1957.

U.S. Office of Education showed that enrollment in independent theological seminaries eligious training colleges increased 1% at the opening of the 1957-58 academic year. otal enrollment that was given was 35,554, with men numbering 29,284 and women . These figures DO NOT include students at seminaries operated as graduate rtments of universities. Over-all enrollment in ALL institutions of Higher Learn- eached 3,068,417 this year (an increase of 4.1% over a record 1956 year). Two years figures are not available for last year, a total of 4397 Bachelor of Divinity degrees, or alent, were awarded. Of this total, 65 degrees were to women. Graduate degrees ology numbered 620 master's degree (10 to women); 121 doctorate degrees (2 to women); ,893 bachelor degrees in religious education and Bible (1,027 to women).

hol, as a national problem, also confronts the churches. Religious bodies differ in their al positions on the use of alcoholic beverages. The reasons are not always obvious or stent with their professed theology or moral emphasis. Psychologists feel that most e seek alcohol as a sedative, which produces relaxation conducive to greater sociabil- s for young people, the psychologists feel that they drink, because they want adult s and privileges and a lax and weak social structure, today, allows the same latitudes roduced the educational deterioration, evidenced by so-called 'progressive education', ich the teacher has become a nullity and the student the authority.

s been estimated that about 70,000,000 adults use alcohol. Of this total, about 6%, some ,000, have already sunk into the abyss of alcoholism and have become sick people. The between sexes, among alcoholics, is about one woman to 5.5 men. Healing of this sick- has been practically abandoned by the medical practicioner. As Russell L. Dicks of Divinity School said: 'Few doctors like to treat alcoholics and will take care of them great reluctance'. Alcoholics Anonymous report about 40% of its membership is find- return to sobriety. Religious counseling seems to have no more effect, in general, medical treatment by itself. 'Five senior psychiatrists on the Duke Medical School ty report their success in working with alcoholics has been zero'. One religous leader on W. Fowell) thinks that church people are generally not active in working for law en- ment or, in general, for the new laws that are needed to aid with this growing problem. distillers, themselves, apparently have little to offer for a solution - the desire for in- sed sales seemingly outweighing any moral or religious conscience. Efforts are being by some organizations to enact legislation to curb advertising of alcoholic beverages e curb to this problem.

y one-fourth of all American men, women and children are of no religious persuasion, uld be interesting to know what the religious background and belief of the 4,500,000 olics, along with the penal population and recorded lists of juvenile delinquents, might t is apparent, however, that all social and political groups fear this issue and steer of revealing statistics covering this category. For the sake of aiding in establishing er approaches to the cure of such social evils, it is essential to know all facts. With- ng of vital background information, such as religious upbringing, only makes progress difficult.

ear 1957 saw a new crime wave record established in the U.S., according to FBI

Director J.Edgar Hoover. Preliminary figures indicate that approximately 2,756,000 maj crimes were committed, exceeding by 7.5% those of 1956. 8.5% of the 147,000,000 sets of fingerprints,on file with the Bureau, represent individuals who have been arrested at som time in their lives on criminal charges. This is one out of every 15 people. Mr. L.B.Nicho assistant to the Director, revealed that 'every adult criminal has manifested some inclina tion toward lawbreaking at some point in his juvenile history'. He urged churches to mak more contact with youth; adding, 'in the vast majority of cases where juveniles come into contact with the FBI, we find they have had very little contact with Sunday School or churc training'.

AREO released (March, 1957) the results of a five year research by the Youth Board. In their studies, it was revealed that less than 1% of N.Y. City's 2,000,000 families produce 75% of all the City's juvenile delinquents. Of these families, about one third were cited as being the 'core' group - i.e.- familes which either resisted help or refused it. Other studi showed that a working mother, who flits from one job to another, appears to have the high rate of delinquent sons. Drs. Sheldon and Eleanor Glueck, Harvard criminologists, made t observation, along with the expressed opinion that five basic factors were most significant determining when a child might be potentially delinquent: 1.Affection of the mother for th child 2.Affection of the father for the child 3.Supervision of the child by the mother 4. T discipline of the child by the father 5. Cohesiveness of the family.

Drs. McDavid and Schroder, Princeton University, revealed in a study that young people become very confused when parents show inconsistency in careful discrimination between discipline and reward; this confusion, in the child's mind, leading to definite inability to distinguish between what is correct socially and what is incorrect; this, in turn, opening t door to confusing moral good and evil as being overlapping and even the same.

Drs. Glueck also pointed out that physical types produce more delinquents. For instance, they cite that boys of the lean type are more prone to get into trouble than the muscular or 'balanced' types. Dr. J.A. Seeman explained to the American Dental Ass'n. that irregular teeth cause facial deformities that add to the self-consciousness of youth and thereby aid to produce anti-social attitudes, as well as distorted ideas and viewpoints.

From these expressed opinions and studies, one can deduce that the 1957 crime and juveni delinquency rate hinged basically on a number of vital factors, all of which religion could well do a yeoman's job in correcting : - 1.Family relations, apparently in which religious background is practically non-existent as a vital force in daily living 2.Physical conditio of health and environs.

Turning to the massive problem of racial integration, 1957 saw several manifestations in the expressed opinions of leaders of religious groups. Dean Liston Pope, Yale Divinity School, told the general assembly of the National Council of Churches, that the Church is still the most racially segregated major institution in American life, but some progress is being made in changing this situation. He amplified this by saying that 10% of American Protestant congregations are interracial, compared with only 2% a decade ago.

Speaking at the same assembly, Dr. Martin Luther King, Jr., Negro pastor from Montgom- ery, Ala., said: 'All too many ministers are silent while evil rages. It may well be that the greatest tragedy of this period of social transition is not the glaring noisiness of the so- called bad people, but the appalling silence of the so-called good people'. He declared that the Negro would match physical force with soul force....'Do to us what you will and we will wear you down by our capacity to suffer, and in earning our freedom, we will so appea to your hearts and consciences that we will win you in the process'.

In summary, it must be said that the Churches, while wanting to adopt measures leading to integration, are unable to do so, because of prevailing attitudes of society. To force the issue would cause a dismemberment of the Church and perhaps its dissolution as an organ ized force. Recognition of this fact brings to light that the Church is not Christian, except in name only. As with Christ, when 'many of his disciples went back and walked no more with him' (S.John 6:43-71), so with the Church - the Church has a choice: 1.Be a Social, political, economic force. 2.Give its membership the choice between absolute acceptanc

rist's Teachings or leaving its jurisdiction; and thereby let the Church be what it was ed to be. This the Church probably would never do, for it lacks the strength and courage, ially in its leaders.

elism also played its part in 1957. The most spectacular approach being that of Billy m, who drew a total attendance at Madison Square Garden of over 1,941,200 during his er 'visitation' to New York City. His mass meeting at Yankee Stadium, drawing over 0 people, overshadowed a Roman Catholic Jubilee,held at the same Stadium, by nearly times the crowd. The Times Square meeting of Mr. Graham drew some 200,000 peo- to the streets, jamming traffic. Evangelism proves that people seek the unusual, er it be from curiousity, religious motive, or the spectacular.

otable unions of denominations were consummated in 1957. The union of the Presby- Church, USA, and the United Presbyterian Church was approved. In the second the Congregational Christian Churches and the Evangelical and Reformed Church d the new 'United Church of Christ', a body of more than 2,000,000 members.

d, in India, seven Protestant bodies (including Anglican,Baptist,Methodist, Disciples rist and Brethren) are merging into a 'United Church of North India'. Like the basis e 'Church of South India', this new body recognizes the validity of the present minis- of the participating churches, but accepts the 'historic episcopate' as the basis for ture ordinations.

field of ecumenical conferences, in which Eastern Orthodox leaders participated, ost notable were those of the meetings of the World Council's central committee at Haven, Conn. in July; and the North American Faith and Order Conference at Oberlin, n September.

first-mentioned meeting, Archbishop Michael,of the Greek Archdiocese of North and America, was chief spokesman for the Eastern Orthodox Churches represented at the ing. He is also one of the World Council's six presidents. In speaking, he made it that Eastern Orthodoxy is opposed to entering into any joint missionary enterprises ny other groups. Dr. Georges Florovsky, Orthodox theologian from Harvard Univer- dded that the reason for opposition was due to the fact that there were 'irreconcilable ences between the Orthodox churches and Protestantism'.

second-mentioned meeting, that of the North American Faith and Order Conference, rticipating Eastern Orthodox bodies (Greek Archdiocese, Romanian, Russian, Syrian krainian) declared themselves disassociated from the formal Conference 800 word ge on 'Unity'. In doing so, Dr. Florovsky acted as spokesman for the Orthodox bodies id this act did not mean withdrawal from cooperative activities with either the World ional Council of Churches, of which the Orthodox are members, but rather that the dox could not commit themselves to the expressed 'views and language' of the message, was 'misleading and inadequate'.

mmary of the 'Unity' efforts, it must be said that they are undoubtedly undertaken in aith and spirit by all cooperating bodies and individuals and will, one day, lead not greater mutual understanding, but also greater organic union. It must also be said r. Florovsky might well have explained that Eastern Orthodox Faith rests on the Ecumenical Councils and related traditions; and, further, that neither he, nor any of operating Orthodox jurisdictions, had authority to modify or accept declarations of and Order' other than those expressed thru the aforementioned Seven Ecumenical ils. By doing this, he would have caused the minds of the delegates of the Conference directed to the 'Faith of the Fathers', rather than some indefinite personal or group

opinion, which he might feel he authoritatively represents. In all Conferences, the reduction of personal importance, to that of the Faith represented, is paramount. (The story of Metropolitan Isidore, 1439 AD, of Moscow should suffice).

In 1957, Rev. Anthony Coniaris (Greek Orthodox) wrote in the publication 'The Orthodox Observer' an article, entitled 'What makes us Greek Orthodox Christians'?; he brings out that there is a preservation of the 'Faith', once given, in the Eastern Church, which makes it 'Orthodox' (Gk- 'true faith or belief'). He points out that the Seven Ecumenical (World) Councils defined the teachings of Christ and that it has opposed any innovations to these Teachings, ever since. Stressing that the various Protestant teachings and confessions are based, according to the denomination, on the teachings of one man (e.g.- Lutherans on Luther, Presbyterians on Knox, etc.); and that the Roman Catholic is also based on the 'infallibility' of one man (the Pope), as the interpreter of the teachings of Christ. But, that the teachings of the Orthodox Church rest not on ONE man, but on the teachings of the One, Undivided, Apostolic, Universal Church - a Church founded under the guidance of the Holy Spirit, as manifest in the Seven World Councils. In addition, it has preserved them intact and unchanged.

In conclusion, it must be noted that very little movement was made in 1957 towards a United Eastern Orthodoxy in America, altho the formation of several new Eastern Orthodox Clergy and Church Associations were accomplished. National differences, pride and hierarchical differences still effectively block the path towards this ideal.

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AROUND THE WORLD WITH THE CHURCH

FOREIGN

BANON CHARGES EGYPT WITH STIRRING UP RELIGIOUS HATE. The Lebanese gov-ment has protested to Egypt against what it charged was an organized and officially-approved paign in the Egyptian parliament, press and radio designed to provoke religious strife in anon.

ebate in the Cairo parliament had brought up expressions such as: Lebanon is a 'hotbed of istian intrigue against the Arabs since the Crusades'; and 'the Christians of Lebanon have n and are now instruments of Western imperialism against Arab nationalism'. Accusations his type found their way into banner headlines in Cairo newspapers and were broadcast over State-owned radio stations in Egypt.

Lebanese expressed the feeling that these attacks were made in collusion with government nes for the express purpose of arousing internal strife within Lebanon. The Lebanese gov-ment ordered confiscation of all copies of Egyptian newspapers, within Lebanon, that con-ed reports of the debate. Reason was given as being apprehension lest Christian-Moslem fe break out in Lebanon.

Lebanon is the only country in the Middle East which has a Christian majority. 55% of the population is Christian and the predominant remainder is Moslem. - ED.

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PRUS CHURCH LEADERS CONFER IN ATHENS. Metropolitan Anthimos of Kitium, who cting head of the Orthodox Church in Cyprus in place of Archbishop Makarios, arrived in ens for a two week conference this month. He said that the Cypriotes are still united in r struggle for freedom.

e Greek Cypriot people, in their fight for freedom, turn toward exiled Archbishop Makarios, r true leader and representative, for the handling of the Cyprus issue. All the people, not-standing political affiliations, are united under him', said the Metropolitan.

Archbishop Makarios had returned to Athens after failing to gain United Nations support for the Greek cause in the Cyprus issue. More recently he applied for a visa to now visit Turkey. His purpose in making a visit to Turkey was not given, but it was speculated he might be doing this to evidence an outward sign of cooperation towards the feelings of the Turks over their minority on Cyprus and perhaps, thereby, gain a modicum of sympathy, which, in turn, would aid in bolstering his desired return to the island. - ED.

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BIAN ORTHODOX CHURCH ASKS INCREASE IN STATE AID. A request of some ,000, more or less, has been made to the Belgrade government by the Orthodox Patriar-e. The money is needed to cover deficits in the current Church budget.

957, the Orthodox Church received $50,000 in direct aid from the State and a similar sum

was expected for 1958.

The government stated it had given $660,000 in financial aid to the various religious establishments - Roman Catholic, Orthodox, Moslem and Jewish - last year. Government sponsored associations of clergy, of the various groups, apparently received the bulk of this, however, and the official church authorities were left on the short end.

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GREEK SYNOD CHANGES CERTAIN INSTRUCTIONS REGARDING BAPTISM. The Holy Synod of the Orthodox Church in Greece, in a pastoral letter sent to all bishops of that country, said that henceforth only names of Saints may be given to children at baptisms.

Ruled out were such famous historical names as Plato, Homer, Themistocles and Aristotle.

The Synod also barred giving baptized children double names, as well as the custom of having more than one godfather at a christening.

- As history reveals, the Church was forced by circumstances to adopt many pagan customs, as well as certain of the traditional 'gods', who were summarily transformed into Saints along with the legends which had formerly belonged to the pagan 'god'. By this infiltration, many non-Christian usages, such as the use of traditional and historical figures' names for baptisms, became common-place and have persisted to this very day. An article dealing with this 'infiltration' process will appear in AREO in a forthcoming issue. - ED.

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ROMAN CATHOLIC 'COPTIC RITE' PATRIARCH DIES IN ALEXANDRIA. Coptic Rite Patriarch Marco II Khouzam of Alexandria died early this month at the age of 70. He was head of all Roman Catholics of the Coptic Rite living in Egypt. He had been ordained a priest at Beirut, Lebanon, in 1911 and was consecrated Bishop of Thebes by Pope Pius XI in 1926. His enthronement as Roman Patriarch being in 1948.

- A careful distinction must be noted on the difference between a 'Coptic Rite' clergy and a 'Coptic' clergy. Rome has a practice of placing clergy among the various national religions in the East and giving them a title and name, calculated to lead those peoples into their 'fold', under the guise of being a part of the local jurisdiction. The 'Coptic' religion is actually peculiar to certain areas of Africa(notably Egypt and Ethiopia) - the 'Coptic Rite' is a substitute for the authentic religious jurisdiction.Such practices rarely succeed in converting large numbers, except in some areas where the political sword has joined with the 'Rite' to drive the populace into the 'fold'.- ED.

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We would like to express appreciation to our many readers who have taken the trouble to send us newspaper and magazine clippings. Occasionally, however, someone forgets to identify the source. Because of our editorial policy of providing our readers with accurate documentation, we would like to urge that the source and date of all clippings be given. Thank you.

DOMESTIC

W WEST COAST ARMENIAN PRIMATE INSTALLED. Bishop Papken Varjabedian, 45, installed as Primate of the California diocese of the Armenian Apostolic Church of Amer- in St. Paul's Cathedral in Fresno, California, last month.

succeeds Archbishop Shnork V. Kaloustian, who was transferred to the Church's Jerusalem vince.

hop Varjabedian is former head of the Church's Sunday School program in the Middle East. was consecrated a bishop last November at Etchmiadzin, Soviet Armenia, seat of Catholi- Vazken I, spiritual leader of some 2,500,000 Armenians thruout the world.

new Primate is a graduate of Columbia University and a naturalized American citizen. once served as an Armenian pastor in Troy, N.Y.

d of the Armenian Church in this country is Archbishop Mampre Calfayan, who is under authority of Catholicos Vazken. His jurisdiction extends over some 43 churches in the York diocese. California, the only other diocese, has ten churches. The Church claims ut 100,000 members in America.

* * * * * * * * * *

W ARMENIAN GROUP DEDICATES CHURCH IN CALIFORNIA. Archbishop Khoren oyian of Beirut, Lebanon, head of a minority dissident group within the Armenian Apos- c Church of America, was welcomed on his arrival in San Francisco by a group of for- members of St. John's Church. St. John's was the first Armenian church in the com- nion's California diocese (see article above). The former members of St. John's had that church in 1951 and established the new local 'St. Gregory the Illuminator Church'. hbishop Paroyian was called upon to come and dedicate the new church.

new group opposes the Catholicate of Etchmiadzin in Soviet Armenia, which it claims subservient to the Kremlin. It has transferred its allegiance to what it calls the indepen- t Catholicate of Cilicia, which has repudiated the authority of the Etchmiadzin jurisdic- , except strictly in spiritual matters. The Catholicos of Cilicia is Zareh I, whose seat n Antelias, Lebanon.

iming to have been in existence since 1933, the new church group calls itself the 'Armen- National Apostolic Church of America'. There are no statistics on the number of adher- s.

* * * * * * * * * *

UR NEW CHURCH BODIES JOIN NATIONAL COUNCIL OF CHURCHES. The tri- ial general assembly of the National Council of the Churches of Christ, last December, eting in St. Louis, Mo., saw the admission of four new bodies:

Armenian Church of North America, headed by Archbishop Mampre Calfayan, with y-one churches and 103,000 adherents. This diocese is the eastern part of the Armen- Holy Apostolic Church, which also has a diocese of California (not included in this mer- into membership in the National Council). The eastern diocese was first established in 3; it supports three seminaries in the Middle East; altho some of its students attend

Protestant Episcopal seminaries in this country.

The Polish National Catholic Church in America, headed by Bishop Leon Grochowski, with 164 churches and a membership of 266,000. This church was founded in 1904 at Scranton, Pa. It statedly broke away from Roman Catholicism, because of dissatisfaction with parish administration, celibacy, and ownership and control of church properties.

The Free Magyar Reformed Church in America with 9,000 members. Voting on admission of this body ran into a snag temporarily, when the president of the Evangelical and Reforme Church, Dr. James E. Wagner, abstained from casting a vote. He explained that the Free Magyar group 'had, in certain instances, failed to demonstrate a cooperative attitude toward Magyar congregations in the E&R Church'.

The Serbian Eastern Orthodox Diocese for The USA and Canada with 100,000 membership. This is one of the several independent Eastern Orthodox jurisdictions in America, which administer largely to nationals who have come to this country over the years and settled. Headed by Bishop Dionysius, who has a Cathedral and headquarters in Libertyville, Ill.

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ORTHODOX AND EPISCOPALIANS JOIN IN CHRISTIAN UNITY SERVICE. Observing of the Annual Week of Prayer for Christian Unity is part of the manifest cooperation shown between Eastern Orthodox and Episcopal Churches, among others. The Week itself is so designated by the Commission on Faith and Order of the World Council of Churches, which has, as one of its six presidents, Archbishop Michael of the Greek Archdiocese.

In New York, a Service of Great Vespers was held in the Russian Pro-Cathedral of the Holy Virgin Protection, with Metropolitan Leonty officiating. The Service was sponsored by the Orthodox-Anglican Fellowship and the New York branch of the American Church Union, 'a high church' Episcopal group.

Participating in the Service were metropolitans, bishops and clergy of Romanian, Bulgarian, Syrian, Serbian, Greek and Russian Orthodox communions of the New York area. Episcopal Suffragan Bishop Charles F. Boynton of New York headed a delegation of some 50 vested clergymen of his diocese and out-lying states.

In Los Angeles, over 1,400 persons crowded into St. Sophia's Greek Orthodox Cathedral, with hundreds more outside, who heard the Service, which was conducted by Greek Orthodox bishop Demetrios of Los Angeles. This service was sponsored by ten Eastern Orthodox congregations, representing the Greek, Russian, Syrian, Serbian and Romanian churches; the American Church Union, Los Angeles branch, was co-sponsor.

- The Orthodox-Anglican Fellowship was formed in 1934 as a 'means of mutual contact and association for members of the Orthodox and Episcopal Churches in America'. At an election of officers, last December, Canon A.J.DuBois, who is also executive director of the ACU, was elected national president. Rev. Eusebius Stepanou, of Holy Cross Greek Orthodox School, was elected vice-president.

  It should also be mentioned, in passing, that Roman Catholicism has also adopted an annual observance, known as the 'Chair of Unity Octave' for the purpose of prayer for church unity. It is held at the same time as that designated by the World Council.- ED.

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BENEDICTINE ABBOT PROPOSES FURTHER EFFORTS AT RE-UNION. Abbot Ambr Ondrak, of St. Procopius Abbey, Lisle, Illinois, declared that at least one monk in every Be dictine house in the U.S. should become a member of one of the Eastern Rites of the Roman Catholic Church. He said this might materially aid in bringing Rome gradually towards the Eastern Orthodox Christians. He also suggested that every Benedictine monastery underta 'Oriental research' in such fields as theology, liturgy, patristics, sociology, canon law, lan

e and history.

proposals were made at a Church Unity Convocation held at St.Benedict's and Mt.Saint olastica Colleges, Atchison, Kansas. Attending the afternoon celebration of the Byzantine-Slavonic Rite Liturgy at St.Benedict's Abbey church were some 1,000 students and visitors.

There are a number of the so-called 'Eastern Rites' under Papal control. They have no actual relationship to the Eastern Orthodox Church, as such, but use Orthodox rituals, dress, etc. in a fashion best calculated to give an appearance of being Orthodox. It is a fact of some interest to note that,in recent years, the Roman hierarchy is re-introducing Eastern Orthodox tradition and practice into, not alone the 'Eastern Rites', butalso, the Latin Rite. The most apparent of these alterations being the return to the ancient and apostolic 'Holy Week' Services, which have always been observed and practiced by the Eastern Orthodox Church. Such trends undoubtedly will gradually bring Rome more and more towards the 'Mother Church'. - ED.

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n ANNUAL EPIPHANY CELEBRATION AT TARPON SPRINGS, FLORIDA. With Bishop kiel, Bishop of Chicago, and Governor LeRoy Collins sharing honors, the January 6th fes-l was observed before a large gathering at the famed sponge-fishing colony on Florida's st Coast.

impressive morning service, held in St.Nicholas Greek Orthodox Church, preceded the essing of the Waters', on the piazza outside the Church. Following this, about noon, the pro-sion formed for the march to the bayou for the 'Greater Blessing of Waters' and the throw-of the cross into the bay.

eteen year-old Mike Stergos dove deep into the waters of the bayou, as the Bishop cast the ss. On three previous years, he had unsuccessfully endeavored to be the one who would rieve the cross - this year he was fortunate . As a token of his fortune, the lad was given old cross, along with a multitude of well-wishes.

ernor Collins of Florida was later honored at the 'Epiphany luncheon', which always fol-s the religious festivities. He expressed himself on the beauty of the ceremonies and on evidenced 'spiritual strength of our people'.

hop Ezekiel had been honored the preceding evening at the Sixth Annual National AHEPA quet. Speaking briefly, the Bishop gave praise to the Ahepans for their philanthropic and cational work among Greek-Americans. In particular he pointed up the magnificent effort had been put forth for assistance to the theological schools and orphans home for boys girls at St. Basil.

AHEPA (American Hellenic Educational Progressive Association), organized in Georgia some 35 years ago, has had about 75,000 membership pass thru its initiations during that same period of time. Functioning thru a national headquarters in Washington D.C., it has numerous chapters, which maintain direct contact with the membership thruout the U.S. and Canada. - ED.

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OPPORTUNITIES FOR STUDY ABROAD. More than 75,000 international scholarships an fellowships for study in 83 countries and dependencies are listed in the 1957-58 edition of 'Study Abroad', a handbook published by the UNESCO (United Nations Educational, Scientific and Cultural Organization). The handbook includes such information as eligibility requirements, application procedure, amount of award, and length of course. It also lists 250 information centers in 50 countries which advise foreign students on living conditions, tuition fe and enrollment procedures.

'Study Abroad' (836 pp., price $2.50) is sold by UNESCO Publications Center, 801 Third Av N.Y. 22, N.Y.

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LIBRARY OF CONGRESS ACQUIRES RARE COPY OF LORD'S PRAYER. The Librar has just placed the 'world's smallest book' on permanent display in a jewel case in the foye of its Rare Book Room. The book is a copy of the Lord's Prayer only 7/32nds of an inch square, printed by a Dutch publisher. The type is only 0.14 millimeters high, or about 1/200 of an inch.

By using a magnifying glass, the prayer can be read quite easily. The book is in English an took two years to prepare. The 380 letters, punctuation marks and spaces were set in conve tional lead type.

The tiny volume was printed in Amsterdam and bound in Munich, Germany, where craftsme carefully prepared a Moroccan leather cover, into which a tiny gold cross was tooled.

* * * * * * * * *

PHILANTHROPIST OFFERS FREE ORGANS TO POOR COUNTRY CHURCHES. Retire business man, Claude Foster, 85, said he is prepared to make up to 500 Hammond spinet-model electric organs available to any 'poor country church' in Ohio that needs one.

The offer was made at the time he announced of two such gifts to rural churches near Frem Ohio. The recipients are Vickery Methodist Church and Riley Center Evangelical United Br ren Church.

Mr. Foster became ill early in 1957. He promised, if he recovered, to do something 'in the Lord's service'. The gifts to the two country churches and the offer to bring the number of such gifts to 500 are the fulfillment of that promise. Mr. Foster made only one stipulation for eligibility - namely,- the church must currently be without one and must be without fund to purchase one.

In 1952, the philanthropist gave $4,000,000 to ten hospitals, five orphanages and Western Reserve University. He was quoted as saying at that time: 'I've had a silent partner - God all these years. He's helped me and I'mshowing my appreciation'. His total philanthropies exceed $6,000,000.

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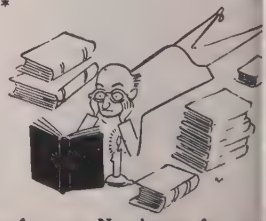

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RCH HAS BUILT-IN TV STUDIO. Bellevue Baptist Church, Memphis, Tenn., is ht to be the only church in the country with a built-in TV studio. It has also begun ar telecasting of its Sunday morning worship services.

the director and engineer assigned to the telecasts are professionals. Church members up the rest of the staff of cameramen and audio controlmen. Funds to pay the $13,000 al expense of the telecasts come from the regular budget of the 9,000 member church. initial expense of $52,000 for equipment was voted on by the congregation and within 36 the initial broadcast was made over WHBQ. In that time, 36 days, a license was ob- d from the FCC, church members were trained to operate cameras, and an organ echo ber was converted into a control room. Monitors, receivers, generators, control board other gear were installed and tested in two days.

nsmitter beams a signal from a studio window to the 1,087 foot-high tower of the com- ial station three blocks away. Two cameras,in the church balcony, cover the sanctuary. entire 70 minute service, including sermon, is televised. It can be viewed within a 125 radius of Memphis.

'Shucks. No more s'cuses for missing Sunday School, now'.

* * * * * * * * *

JY-FREE IMPORTATION SOUGHT ON RELIGIOUS ICONSTASIS. A bill to allow duty- importation of religious iconstasis by churches and religious organizations had been in- uced in Congress by Rep. Charles A. Boyle (D.-Ill.)

ostasis are hand-decorated screens and doors used in churches of the Eastern Orthodox n to separate the Altar from the people.

gress in 1955 amended the Tariff Act of 1930 to permit duty-free importation of altars, munion rails and religious vestments, but no mention was made of iconstasis and the oms Service has held them dutiable as objects of art. The problem was called to the ressmans attention by St. Andrew's Greek Orthodox Church of Chicago. He acted accord- y.

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GRESSMEN WARN CLERGYMEN AGAINST SHUNNING POLITICS. Clergy who say y want nothing to do with politics' are neglecting their responsibility as Christian citiz- and setting a poor example for members of the congregations, according to Rep. Thor efson (R.-Wash.). He added, 'Every individual ought to be concerned with politics, and includes ministers, the general public and those holding public office'.He itemized that g informed on governmental affairs and being interested in civic questions, as individ- , was not involving the church itself in partisan politics, but was safeguarding the obli- ons and responsibilities of the individual voter and taxpayer.

nother expression, Rep. Ray S. Warren(State Rep. from Manchester,Conn.) said he felt churches should take steps to inform their people 'how the legislature works'. Stress- that unless the individual knows how the legislative process works, he cannot properly ensibly initiate, support or condemn legislation.

INTERNAL REVENUE AND SOCIAL SECURITY ISSUE RULINGS AFFECTING CLER
An advisory opinion from the SSA(Social Security Administration) threatens to restrict the benefits of retired clergy, who are provided homes by their churches or denominations. Th agency held that if the rental value of a parsonage is designated as income for social secur purposes in computing base earnings for benefits, it must also be counted toward the maximum of $1200 a year that a retired recipient of benefits may earn. Therefore, retired cler gy, who live in homes furnished them, will be severely restricted as to the amount of cash income they may receive and still receive social security payments. The question will receive congressional attention.

In another ruling affecting clergy, the Internal Revenue Service stated that a clergy who receives his parsonage rent-free but pays for his utilities can deduct the cost of these utilitie for income tax purposes if a part of his salary is set aside as a 'housing allowance'. Such allowance will be deductible from gross income for tax purposes to the extent actually used to pay utility bills. The provision is retroactive to Jan.1,1955. A clergyman may apply for a refund on 1955 and 1956 taxes, if his church adopts a resolution retroactively designating that part of his income as a housing allowance. Such retroactive resolution has to be date prior to Dec. 31, 1957. The allowance does not have to be paid to the clergyman, it merely needs to be set up on the books of the church so that it is separately identifiable. For ensuing years, the religious body must set up advance resolutions covering the allowances - the retroactive issue will no longer apply for cases after 1/1/58.

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LOW-SALARIED CLERGY URGED TO 'ORGANIZE'. Orville Jones, director of educatio for the Ohio CIO Council, made the suggestion at the City Church Convocation of the new United Church of Christ, meeting in Columbus, O.

'Ministers ought to have a union', he told the gathering. 'They would gain more respect and it would provide some procedure for airing grievances'.

'And I thought I had a big mouth'.

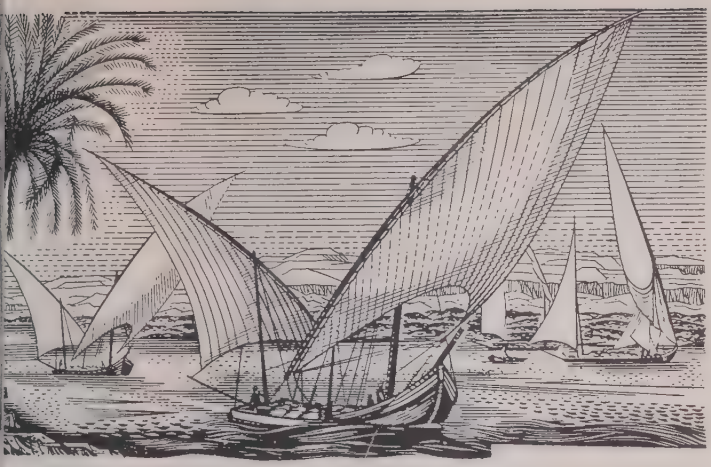
* * * * * * *

THEOLOGY vs SPACE. Speaking on the 'satellites and space', Archbishop Michael,of the Greek Orthodox Archdiocese, steered completely away from any theological implications to the expanding world around us. He stressed that all Christians should be 'satellites of Christ' and that the 'forces of darkness (have) decided to become gods on earth and (have) launched their satellites...to inspire fear, panic and disillusionment, and bind to their will all those who had not yet succumbed to materialistic totalitarianism'.

From a seemingly opposite approach, two clergy of the National Council of Churches of Christ in the U.S.A. (of which several Eastern Orthodox bodies are members) expressed themselves. Bishop R.H.Mueller, of the Evangelical United Brethren Church, said that God is the Lord of all Universes(emphasizing the plural). Rev. G.E. Knoff, director of the educational division, concurred with the Bishop and cited S.John 14:1,2 - 'Let not your hearts be troubled; believe in God...In my Father's House are many rooms...' Dr.Knoff said the concept of a house with many rooms might refer to more than one universe and that the 'coming of Christ' to redeem this world might have its counterparts in other worlds.

- The article following, with its comments, have a bearing on private interpretations of Scripture meaning. - ED.

EGYPT



cradle of the most ancient of civilizations, Egypt has at all times attracted travelers abroad, thanks to its geographical position, its clear warm climate, the beauty of nat- nd the antiquities of the Pharaohs.

uries ago, travelers came to visit Egypt as the cradle of Christianity, to meditate be- the tomb of St. Catherine in Sinai, to behold the pulpit of St. Mark in Alexandria. They ot forget Matariah, where there is the old sycamore tree at the foot of which the Holy ily rested during their flight to Egypt, or the Crypt of the Church of Abu-Serga. They left us several narratives, some of which now seem sufficiently absurd, while others nteresting. Thus, one of these tourists imagined that the Pyramids were the 'granaries e Pharaohs'. Another paints a picturesque picture of Cairo during the reign of the Cir- ian Sultan Qansun el-Ghury, who built the beautiful mosque we admire to this very day nfusy. He does not fail to describe his audience with this Sultan, the thousands of Mam- wearing white robes and round green and black toques, the Sultan sitting crosslegged high throne richly adorned. 'In front of him the ground was covered with carpets. His was made of yellow taffeta and he had on his head a very high turban of fine Indian which made six long and large horns'.

same traveler found Cairo at the beginning of the 17th century three times bigger than s. According to him, Egypt's capital had 20,000 mosques, in each of which were 300 s burning; 100,000 men who sold water, which they carried around their necks in goat- s; 50,000 camels to carry it to the houses and streets; and high over the city soared 0 kites, to clean it of its rubbish.

her traveler, who came to Egypt in 1534, made the same exaggerations. Having arriv- Alexandria, he visited St. Sable Church where still lies the pulpit from which preach- . Peter, St. John the Evangelist, St. John the Almoner and Saints Athanasius and Origen. escribes also the obelisk, bigger and thicker than that at Rome, called 'Virgil's Splin- and the other two stone columns, one of which is called the Pompeian, because the e and noble Julius Caesar had put on it Pompey's head, which the King of Egypt had ff; while the other column bore 'the body of the great king Alexander in a golden ves- He too seems to have found Cairo three times as large as Paris. Its streets 'nar- and short and for the greater part beaten down and covered with vaults against the t and extreme heat of summer'; its houses 'paved with stone, marble, and set in or- by a singular art in the Venetian fashion'.

0,000 kitchens, its sellers of mincemeat cooked on small spits like larks, its 50,000 rcarriers with their goatskins, its shops where they sell 'snow as though it were sug- Another traveler, in the 1546, describes to us the manner (used to this very day) of ing eggs hatch in earthen ovens, a procedure already mentioned, says he (untruly), by

Aristotle. This voyager also tells us of Cairo and the life led there after thirty years of Turkish occupation. He sailed from Rosetta to Cairo on a 'djerme', and disembarked at Bulaq, going on to Cairo on the back of a donkey, passing thru an avenue of beautiful trees. He visited the Nilometer, which is found today on the southern tip of the island of Rodah, the Citadel of Saladin, the palace whose 'paintings and mosaics were to him proof of the magnificence of the Circassians'; the aqueduct 'the grand duct of water which runs between the ruins of Babylon and the city of Cairo and which carries the water of the Nile to water the palace'; the obelisk of Matariah and the Pyramids. He penetrated into Cheops' Pyramid and describes the burial chamber. He does not forget to contemplate the grand colossus called Herodotius Androsphinx and by Pliny the Sphinx, which is carved in front of the Pyramids. Why was that colossal statue erected? 'It is because,under the signs of Leo and Virgo, the Nile floods the lands of Egypt,and the Egyptians, wanting to give significance to the riches, have expressed it by making a carved monster having the front part of a Virgin and the back part of a Lion'. How simple. Some of these travelers are not satisfied with describing what they have seen; they also try to illustrate their narratives with engravings. One of them draws a panorama of Alexandria and the costumes of Egyptians with their veils and high head-dresses 'set up in the form of a tower'. He is also interested in making sketches of the hyena, the crocodile, the fish of the Nile, the buffaloes and the giraffe he saw in the Pasha's menagerie.

A tourist of the same era underlines the marvelous wealth of the country, which he names 'the public granary of the world'. He praises the fertility of the soil and the fecundity of the women. According to him, the Pyramids of Giza had each a diamond point. 'They were', he said, 'the sepulchres of Kings, as appears from Herodotus; and from what I have experienced, for I have seen in a pyramid, a large marble stone cut in a form of a sepulchre'. He also mentions 'the head of a colossus, which was made by Isis daughter of Inachus, once greatly loved by Jupiter'. Our traveler also visited the pyramids of Saqqara to see the mummies.

A pilgrim at the end of the 16th century passed thru Cairo during the month of March,1590, and admired, above all, the palace whose walls were covered with fine marble, its doors and windows enriched with mother-of-pearl, ebony and crystal, and the rest covered with mosaic design. He found Cairo immense and inextricable, with numberless roads and some 22,840 mosques. Was it an optical illusion, a mirage, or the fruit of a too lively imagination?

● EDITOR: The above digest of travelers' impressions of Egypt in the 15th to 17th centuries appeared in the official Egypt Travel Magazine, Number 40. It is given in part in AREO for the express purpose of showing not only the reaction of travelers to seeing one of the greatest of historical and religious lands of the world, but also to point up the reality of the inaccuracies in observations of supposedly accurate travel memories of such a recent date as only 400 years ago. Realizing this, it aids the tradition-bound mind in freeing itself to grasp the fact that writings from 2000 years ago are apt to be even more inaccurate - it is for this reason that the Dead Sea Scripture, for instance, had such a profound impact on Bible critique and study. In connection with this, the following News Story from Louisville, Ky., of last month, has a bearing:

SCRIPTURAL ERRORS SUGGESTED BY BIBLE SCHOLARS. The Society of Biblical Literature and Exegesis meeting had several papers read on textual deviations. Dr. R.E. Wolfe, professor at Western Reserve University of Cleveland, suggested that the name of 'Abel' was as error in translation and should have been 'Heber'. This would tend to link Cain's brother more logically to Hebron, the city of Heber or the Hebrews; even as Cain is taken from Canaan.

Another scholar, Rev.G.W.Buchanan, advanced the thought that the passage in Mark 11:17: 'My house shall be called of all nations the house of prayer, but ye have made it a den of

es' should have the word 'brigands', instead of 'thieves'. Importance? 'Brigands' political insurrectionists, rather than common thieves. Meaning, thereby, that the ch is in the hands of 'politically minded destroyers'. (i.e.- leaders who use the e of God for political ends and destroy the true Spirit, or use it for their own ends).

OR: Turning away from these expressed opinions, on Bible translation, let us ask the tion: How many Bible translations,extant today, are accurate? As Americans, we use ly English, regardless of our national origins; and, of course, we read English transla- of the Scriptures. How do we know these translations are correct? The answer is: on't. - We have to take other peoples' word for it.

le, being human, often write books, or make translations, with hidden motives in mind. orical criticism of literature has developed countless theses to prove this fact, details hich are useless to go into here, but facts concerning which are readily available,to any nterested, in the libraries of our Universities and Colleges.

' are some of these motives? Bias, tradition-bound, ignorance, fear, superstition are of the motives back of many works of so-called 'accurate' translations or even of inal works of authorship. In order to show how these factors influence our Scripture, s examine only two textual points. The comparisons of text coming from a variety of slators.

1:1 - 'In the beginning God created the heaven and the earth' (Vol.I, I.Leeser - Hebrew Publ. Co. N.Y.)

1:1 - 'In the beginning God made the heaven and the earth' (Septuagint, Bagster, London)

1:1 - 'In the beginning God created the heavens and the earth' ('New Old Testament' by G.R.Berry, Chicago,Ill.)

1:1 - 'By periods God created that which produced the Suns; then that which produced the earth' ('Holy Bible in Modern English' by F.Fenton, London)

OR: Hebrew scholars, of the modern type, overlook, for tradition's sake, the fact that the word 'heaven' in Gen.1:1 should actually be translated 'water'. Other translators apparently follow suit. Reason? Unknown. Some opinions express the idea that fear of throwing a monkey wrench into the established machinery would upset it. Now, it is apparent that the use of the verse, thusly translated: 'By periods the Creator produced water and earth' has an entirely different meaning than the ideas expressed above. We know the Scripture has allegory as its basis. Thus, we can see that the verse could mean: 'By time periods, the Creator,whom we call God, caused a manifestation of spirit (water) and also a manifestation of substance (earth).' Allowing the mind to rove over this thought, one can see, in the light of what science is now revealing, that 'spiritual substance',more and more refined, lies behind all matter. How great then becomes Gen.1:1, for it shows us that in this one expressed thought lies the entire philosophy behind all Life. Spirit lies behind all matter, in ascending scale to the very Creator Himself. Science, in its search for the cause of all Life, is merely digging into the recesses of the Spirit; the 'building-blocks' of Life.

5:1,2 'This is the book of the generations of Adam. On the day that God created man, in the likeness of God made he him: male and female created he them: and blessed them, and called THEIR name Adam.....' (Leeser)

5:1,2 'This is the genealogy of men in the day in which God made Adam; in the image of God he made him: male and female he made them, and blessed them; and he called his name Adam.....' (Septuagint)

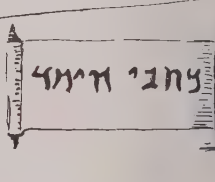
5:1,2 'This, the book of the generations of Adam; in the day of God's creating Adam, in the likeness of God he made him. Male and female he created them, and he blessed them, and called their name man....' (Berry)

5:1,2 'This is the birth-book of Men. From the time that God created men, making them to represent God; constituting them male and female, giving them his blessing and naming them by the name of Mankind....' (Fenton)

EDITOR: The Hebrew, from whence comes all Old Testament translations - altho, it is t they may have passed thru several intermediate translations of other languages fore reaching English itself - uses the same word for 'Adam' as it uses for 'I The question is: When is it to be used for one meaning, and when for the other' This depends on the authority on which one wishes to hang their Faith and Belie A scholar of one school, as shown above, will say it one way; a scholar or clerg of another school, will argue the point that it must be said a different way. Whc right? Note,also, Adam, according to most translators (including the Authoriz and Revised Versions,of the Protestant world) show 'male and female....named 'Adam''. If 'THEIR' name is 'Adam', then who is the male progenitor of manki who is also called 'Adam'?And who is 'Eve'? How do they differ from one anot and why is the word 'Adam' used so? The thinking Christian must work these questions out for himself. If one accepts only the blind obedience to what is told then he becomes bound by perhaps ignorance, superstition or 'infallibility' of ot One should read as many translations and versions of Scripture as is possible. paring one to the other, and watching for new discoveries and scientific, scholar observations on Scripture and discoveries, such as the Dead Sea Scriptures. Ne accepting blindly, nor rejecting blindly; but, standing with an open mind to let t and the Spirit of God manifest Itself thru proper evolved understanding.

As a concluding note, it is deemed well to quote from the 'Principles of Origen'(Bk.4, Chap.1) on his treatise regarding Holy Scripture:

'If the sense of the letter, which is beyond man, does not appear to present itself at once, on the first glance, to those who are less versed in divine discipline, it is not at all to be wondered at, because divine things are brought down somewhat slowly to (the comprehension) of men, and elude the view in proportion as one is either sceptical or unworthy.....it is occasionally believed by some that particular occurrences do not belong (to the plan of) Providence, because the Principle eludes their grasp.....however, it is not equally concealed from all. For even among men, one individual devotes less consideration to it, another more; .....the weakness of our understanding is unable to trace out the hidden and secret meaning in each individual word, the treasure of divine wisdom being hid.....as the apostle (2 Cor. 4:7) points out...'We have this treasure in earthen vessels'.....Many, not understanding the Scriptures in a spiritual sense, but incorrectly, have fallen into heresies.....the reason of the erroneous apprehension.... on the part of those....is...this, Holy Scripture is not understood by them according to its spiritual, but according to its literal meaning.'



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Letters to the Editor

My wife and I enjoy your publication immensely. It would be interesting to see a listing e Orthodox bishops and their jurisdictions in the United States....canonical and uncan- l'.

Rev. J.D. Gary, Indiana

We congratulate you on a superb magazine, fully enlightening and worthy of being read ery Orthodox home'.

Rev.S.P. Hopewell,Virginia

articles about Atlantis were good. Hope to see more of this type. Anything that the ch thinks about the so-called 'flying saucers' would be interesting. Strange, but the ent fad that is now circulating about these unknowns has flipped-flopped a lot of people's s about churches, religions, etc. The whole Bible interpretation has changed somewhat It would be a good thing to know how the Church answers this problem. It is bigger than pposed'.

Mrs.D.V.B. N.Y. N.Y.

are to be congratulated on putting out such an informative and 'newsy' publication on rthodox Church. In the nearly three years that I have been receiving AREO I can truly hat I look forward to receiving it each month, and read it from cover to cover with n interest.

t I suggest, however, that the magazine develop a greater decorum in articles dealing our Holy Church, as it befits the dignity of our Church, regardless of hierarchical, ical or national differences. Also, it might be wise to show good taste in articles deal- with our Christian brethren in non-Orthodox churches. After all, if our Church is the h, as we believe, there is no need to use innuendo in reporting certain unfavorable unts concerning these churches, as their very existence bespeaks of their heresy, h cannot stand in the Light of our Church'.

Mr.A.T.K. Chicago,Illinois

ept my personal regards and wishes for a prosperous progress of your magazine, h is very informative, accurate and to the point - a treasure for the Orthodox Church merica'.

Rev.G.M. St. Louis, Missouri

r Review is excellent and a pleasure to read. One feels that he cannot afford to even one paragraph because the content is so interesting and informative. Keep up the work'.

Rev.G.A.V. Oakland, California

the last two years I have been receiving your fine journal and want to assure you of leep gratitude for being the recipient of such an interesting and delightfully edited nal. I read every issue from cover to cover and feel that you are rendering a great

service in interpreting your Church in such splendid fashion.

The articles are always concise, given a sprightly treatment and the line drawings, which sometimes constitute the editor's comment or reaction to news items, are always eloquent

May your good work continue and may the American Review of Eastern Orthodoxy continue to lighten our hearts and instruct our minds for many years to come'.

Rev.R.N.H. Albany, N.Y.

'For some time now this office has been receiving copies of AREO. This is written to express appreciation to you for this excellent magazine. I have just finished looking thru the edition which arrived recently and feel that this is a very good job of coverage on important subjects. Your alert staff are to be commended.

Keep up the good work and keep our copy coming.'

Rev.A.W.S. Springfield, Mass.

'As an Anglican priest, I am particularly interested in Orthodox affairs. I must say in passing that I believe your magazine to have a very fine coverage of affairs, and your editorial policy is certainly fair. I am rather disheartened at times to see the Anglicans thrown into the Protestant camp, but I fear that some Anglicans 'ask for it' in the things they do. There is special merit, I believe, in having Church news in capsulated form - (only too frequently, the busy priest just doesn't have the time to sift out the news from rather verbose and involved accounts, which, so often, weigh down Church periodicals) That is one of the features I like best about AREO'.

Rev. L.W.A. Detroit, Michigan

'Please know I have enjoyed your publication very much during the past and feel it fills a long felt need for an English language contribution to Eastern Orthodoxy..... I have several thoughts you might like to consider:

1.In recent months, your publication has been veering more and more away from being informative on what is going on in Eastern Orthodoxy and has begun to include more and more extraneous matter, chiefly pro-Protestant and anti-Roman Catholic..

2.What justification is there for the inclusion of the story of Atlantis and the Darwinian theory in an Eastern Orthodox publication when the Darwinian theory is not doctrinally Orthodox?

3.A story on your branch of the Eastern Orthodox Catholic Church in America, including the jurisdiction you are in and the canonical status of your priests and/or bishops would be highly informative for your readers.

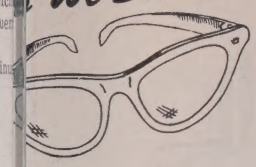
4.At the end of each year, a synopsis of the important happenings in the various branches of Orthodoxy would be invaluable.

5.Closer attention to jurisdictional authority of the references made to Orthodox hierarchs would be appreciated. I would like to see a world-wide directory of the prelates of Eastern Orthodoxy, their jurisdictions and more biographical material. Also, they should be properly identified.

I realize all things are not possible, especially where news of the activities of the Church is scarce, however, I don't think we should lose sight of the fact that as Eastern Orthodox we are neither Protestant nor Roman Catholic.'

Mr.J.S.M. Cincinnati, Ohio

We See It



Charles Darwin
on false facts
vs. false views

'False facts are highly injurious to the progress of science, for they often endure long; but false views, if supported by some evidence, do little harm, for everyone takes a salutary pleasure in proving their falseness; and when this is done, one path towards error is closed and the road to truth is often at the same time opened.' *(The Descent of Man and Selection in Relation to Sex, 1871)*

bing the Mysteries of Life, which is, of course, the Knowledge of God, one must needs rent to Ideas; Ideas which are based on Fact, not fiction - such is the purpose of all alism. Naturally, this gives rise to both antagonism, as well as praise, depending on titude of the reader. It is human to criticize, because Man seeks for the imctions in others - nor is this wrong, for,thru criticism,constructive Ideas emerge. is the heart of Society: 'the exchange of Ideas'. One of our great legal minds once said:

JSTICE HOLMES on the exchange of ideas • • •

he ultimate good desired is better reached by free trade in ideas. The best test f truth is the power of the thought to get itself accepted in the competition of the narket.....We should be eternally vigilant against attempts to check the expresion of opinions that we loathe and believe to be fraught with death, unless they so minently threaten immediate interference with the lawful and pressing purposes f the law that an immediate check is required to save the country'.

(Abrams vs. United States, 1919)

his in mind, we express our appreciation to all who write, whether in praise or in ism, and shall, in turn, endeavor to adopt such Ideas, which tend to improve content esentation, wherever they do not cause the withholding of Truth and Fact, both of which ssential in the preservation of both our Republic and Christian Ideals.

The Editors

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